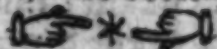


- 1 **M**ultitude of prebendes.
 - 2 **M**ultitude of priestes.
 - 3 **M**ultitude of temples & chapels.
 - 4 **M**ultitude of aultars.
 - 5 **D**iners oblations and offringes.
 - 6 **W**orldly riches and pryde.
 - 7 **I**dl nesse and tr wandisse of the Chauen.
 - 8 **M**ultitude of harlotes.
 - 9 **F**ained houres and prayers.
 - 10 **D**etestable hypocrisy.
 - 11 **D**enouryng of widowes, orphans, & the poore.
 - 12 **R**enounsyng and destructyng of the deathe and passion of Christe.
- A**nd so consequently of the other, whyche are infinite.

To make more & errour of the masse is moſte deadly & hurtfull, as well to the goodes as to the perſones, in as much as it ſemeth to haue moſt ſigne of holynes and goodnes ſeing that it is all execrable or curſed. Truly the beſt wherewith the peſtilence is covered anotheth and greueth more greater than that, that is ſcene open.



Ite miſſa eſt. Amen

S. Eſdras. 4. chap.

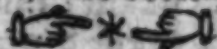
Super omnia vincit veritas.
Above all thyng the trueth overcometh.

M D L L I I I.

Printed at Wittenberge
by Hans Luſke.

- 1 **M**ultitude of prebendes.
 - 2 **M**ultitude of priestes.
 - 3 **M**ultitude of temples & chapels.
 - 4 **M**ultitude of altars.
 - 5 **D**iners oblations and offerings.
 - 6 **W**orldly riches and pryde.
 - 7 **I**dl nesse and tr wandisse of the Chauen.
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- A**nd so consequently of the other, whyche are infinite.

To make more & error of the masse is moſte deadly & hurtfull, as well to the goodes as to the persones, in as much as it semeth to haue most signe of holynes and goodnes seinge that it is all execrable or cursed. Truly the besim wherewith the pestilence is covered anotheth and greueth more greater thā that, that is seene open.



Item missa est. Amen

5. Elias. 4. chap.

Super omnia vincit veritas.
Above all thyng the truthe overcometh.

M D L I I I.

Printed at Wittenberge
by Hans Luffe.

A Chryſtian,

exhortation verye profitable
gathered out of the holpe ſcrip-
tures, vnto the great comfort, and ben-
litte, of euerie ſaythfull ſoule, being in
agony of death, vnto whom, it oughte
to be reheſed, with lowd voyce, diuers
and ſundry times, if neede ſo require vnto
the which is added, towarde the laſt
end a godly praier for the ſick draw-
ing to an ende of this life, with a Cate-
chiſme, not onely to inſtruct the ſicke,
but alſo to reſreſhe his memozye,
wyth the great miſtery of our
redemption. Translated out

of French into Engliſhe

by Robert

Heaſte Miniſter

at Algate.

(?)

8. L. 548. B5

Imprinted at London,
by Thomas Purfooté,
dwelling in Daboles Church-
parde at the ſigne of the
Lucrece.

Anno. 1566.

Wt. p. 994.

Death is ende, and
the beginning of lyfe.

Ecclesiastes. xvii.

Ante lauguorem adhibe me-
dicinam et ante iudicium in,
terroga teipsū, et in conspec-
tu dei inuenies propitiationē

Apocalip. iii.

Si non vigilaueris veniam
ad te tanquam fur et nescis
qua hora veniam ad te.

Apocalip. xvi.

Beatus qui vigilat et custo-
dit vestimenta sua nenu-
dus ambulet et videant turpitu-
dinem eius.

Math. 24.

Luke. 12.

Estote parati quia nescitis
qua hora filius hominis ven-
turus est.



Vnto the faithfull

Reader, greting, in our Lord
Jesus Christ.



Dearelye beloued
Reader, I pray the
take in good parte
this present exhorta-
tio, that I haue
here translated out of Frenche
tounge, into thy bulgar tounge
with greate thoughte and care
vntill I of my part had perfo-
med it. I trust to the gret com-
fort of euerye faithfull person,
that feareth God, to vse & prac-
tise, at the time of nede, when
as it shall please god to call him
out of this mortal and wretched
worlde. But be aduertised that
thou maiste vse it righte, that
these thre letters. B. S. N. The
first signifyeth brother, that is
when thou speakest vnto a man
The seconde signifyeth suster,
a woman, and the thirde em-
porteth

A. ii.

porteth

To the Reader.

porteth, that thou muste name
the partye sicke, by his proper
name, for he oughte not to be
honoured, by names, either, of
worldly, honours or worshipes,
But rather to resist Satan the
enemy of mannes soule, in and
throughe the power of our lord
and god, y sicke must be named,
by his owne name, that he hath
receiued, in the holy sacrament
of Baptisme, and in so doinge
thou shalt obey the Lord God,
whom I beseeche of his infinite
goodnes and mercye, vouch
safe to be Good and merci
full, both vnto thee and
me in the last iudge
ment day.

Amen.

(.)

(.)

(.)

(.)

A Christen exhortation whiche oughte to be recited wyth lowde voyce, befoze all faithfull people, beinge in agonye of deathe.



All that is of *Thon, vii*
God, heare the
worde of God,
and not onelye *Math, vii*
to heare it, but
kepe it, and put *Hebre. i,*
it in execution

for all things shall haue an end
and ware olde as dothe a gar- *Esay. 40.*
ment, but the worde of God en-
dureth for euermore, and seing
that it is so, that by one man *Rom, v,*
sinne is entered into the world
and by sinne, deathe and conse-
quently all troubles and aduer-
sities folowing, it is by iust oc-
casion that the lyfe of man, is
but a continuall battaile hyppon *Rom, vii.*
earthe, in suche sorte, that the
fleshe

An Exhortacion.

fleshe fyghteth against y spirit
and the spirit against the deuill
the world, and the fleshe, which
are enemies vnto oure soules,
1. Peter, v. but following thapostles coun-
sell, to obtaine victoꝛye in this
spirituall battaile, you must re-
syste constantly through fayth.
1. Thon. v. For the victoꝛye whiche ouer-
cometh the worlde, is our faith
Hebre. xi. whych is a sure and certayne
knowledge of the loue of God
towards vs. as by his ghospell
he declareth him selfe to be our
father and saulour, by the mea-
nes of Iesus Chryst. Hauyng
then suche a steadfast faith for
your principal foundation. Ac-
knowledge and confesse vnfa-
inedly before the maiestye of
God that you are a poore and
miserable synner, conceived &
borne in iniquitye and corrup-
tion, enclined to doe euyll. and
that of your selfe so vnhabable to
doe

Psal. li.

Luke, i. vii.

To the Sicke.

doe anye Good by youre often
transgresing the commaunde-
mentes of God, in which so do-
inge, you haue deserued by hys
iuste Iudgement, deathe and
dampnation vpon you. yet not-
withstandinge you are displea-
sed in your self to haue so often
and many times offended hym
and therefore you condempne
your selfe and your vices wyth
perfecte repentance, desiringe
that the grace of GOD redres
your calamity. Pray then with
suche a steadfast faith. If you **Psalm 142**
cannot with the mouth, saye it
with the hart, that God our fa-
ther moste beninge, and full of
mercy, doe not enter in iudge-
ment nor to rekening with vs, **Psalm 142**
but rather vouchsafe to haue
pitie vpon you in the name of
his sonne Iesus Christ our lord
and to wype awaye your offens-
es and sinnes by the merite of
the

An Exhortacion.

the deathe and passyon of the
same Iesus Christe, in whose
name. present vnto hym, his
holpe Prayer that hee hathe
taught vs, saying wryth a good
harre.

Math. vi,

Our father which art in. &c.

Math. iii

Titus, iii,

Eph. ii,

Psal, li,

Rom, viii,

B.S.N Acknowledge from
the botome of your hearte your
vnrightheousnesse, be sorre for
your synnes, repent you vnceas-
santlye, and the kyngedome of
God shall drabe nere, acknow-
ledge that ther is nether, righ-
teousnesse, innocencye nor anye
good workes in you, nor from
you, but contrarie wyse, the
sonne of wrathe and Childe of
perdition. conceived and borne
in the synne of the olde Adam,
you deserue eternall death and
dampnation. yet not withstan-
dinge, let not thys, nor all the
synnes of the world, if you com-
mitted

To the Sicke.

mitted them, once fryghte you,
foz Iesus Chziste the eternall
and true Sonne of God, hathe
made him selfe perfect man con
ceyued of the holy Ghost, bozne
of the virgin Mary foz to sanc
tifie and clense you, he hathe
suffred vnder Ponce Pilate, di
uers afflictions, iniuries, and
wzonges, yeldinge him selfe as
a slaue and Captiue, foz to set
you at libertye, Iesus Chziste
hath bene crucifyed and accur
sed vpon the tre of the crosse, to
deliuer you from the maledicti
on perpetuall, Iesus Chzist, is
deade in theading, his pzeious
bloude, foz to washe you.

Rom. 8,

Luke, 1,

Math, 1,

Phillip, 2

Actes, 3,

Math, 27,

Esay, 53,

Apo, 1,

1, Peter, 1,

Rom. vi,

foz to redeeme you, foz to deli
uer you wholy from death and
hell fyze, and from the myghte
and power of Sathan, Iesus
Chzist hath bene buryed in the
Sepulchre, foz to bury all your
synnes, & whiche he hath bozne

on

An Exhortacion

on his shoulders and hath wy-
 ped them out, Jesus Christe is
 Actes, i, descended into hell suffering an
 extreame agonye, for to deliuer
 you, from al paines and griefes
 of death. Jesus Christ is risen
 from death, for to make you rise
 i, Cori, xv, in your proper bodye to a glori-
 Actes, i, ous immortality. Jesus Christ
 Colio, iii, is ascended into the Heauens,
 for to make you ascende after
 him. Jesus Christ is set on the
 i. Thon, ii, right hande of God his father
 almighty, being your aduocate
 Hebze, vii, and intercessor towarde hym
 and the atonement for all your
 synnes. We looke that he shall
 Math, xv, come to Iudge the quicke and
 Pa, i, the dead, for to render to euery
 Rom, viii, one according to his dedes. But
 to his electe whiche beleue in
 him, their Synnes shal not be
 imputed, for he wil iustify them
 throughe his grace, and make
 them to raigne with him in the
 Math, xxv, heauenly

To the Siche.

heauenly thzone, woꝛlde with
oute ende.

B.S.N, Suche is the great
mestery of our redemption, the
whiche throughe the power of
the holye Ghoste, you oughte
fermelye to beleue, it to be done
foꝛ your saluacion. And doubt
not, but that by the merite of
Jesus chꝛist chiefe of his church **Ephes, 1,**
you be a member incorporated
vnto the same, thankinge hym
with gret humilite, that he hath
boughtsafed to geeue you grace
to haue beene associated in the
felowship and company of hys
faithfull, feeding you with hys **Math, 1111,**
holye woꝛde, of his bodye, and
of his precious bloude, acknow
1, Cor, 11,
ledginge as fully perswaded, of
the great mercye and compassi
on of God by the remission of all
your synnes, the which is done
vnto you, by Jesus Chꝛist who **Rom, 6,**
will make you rise again in the
1, Cor, 15,
laste

An Exhortacion

laste daye, and their to raigne
with hym in the life eternall,
Marke, ^{16,} which he hath promysed to all
those that beleue in him beyng
baptised in his name.

B.S.N. Nowe seynge you
haue such a faith doubt not to
receiue the promesse of faythe.
Rom, ^{iii,} For God is true, he is not a lier
as man is, Heauen and Earthe
Ierem, ^{24,} shall passe, but the worde of god
shall last euermore, God is your
Esay, ^{40,} father and maker, you are hys
creature & worke of his hands
he made you not to leese you.
Gene, ^{1,} For he is the saviour of all men
and willethe not the deathe of a
1, Timo, ^{2,} sinner, but rather that he should
tourne from his sinne, by faith
full repentance and so be saued.
Jeremy, Wherefore I heare pronounce
vnto you, in the name of God,
that by and throughe his great
Ictus, ^{iii,} goodnes and mercye: you haue
full forgiveness and remission
of

To the Sicke.

of all your sinnes, by the onely
merite of his dere sonne Jesus ^{1, Timo, 1, 3}
Christ our Lord in the shedding
of his precious bloud. For he is ^{Actes, 4.}
the propiciation, not onely of
all youre synnes but of all the ^{Apoca, 1,}
sinnes of the world. ^{1, Iohn. 2,}

B. S. N. Jesus Christ saithe
that all thinges are possible to
those that beleue. Beleue then
without doubtinge that Jesus
Christ puttinge on our fleeshe,
hath made him selfe perfecte
man, dying for you, bearing all
your sinnes on his bodie, to a-
bolishe and wyipe theim oute.
Offer to god the precious death
of his sonne Jesus Christ and
by the merite of the same death
and passion, demannde of him
mercy and forgeuenes, in say-
inge from the botome of your
harte in and with greate hu-
militie and repentance.

An Exhortation.

A Prayer.



Almightie God and hea-
uenly father, shew mer-
cie vnto mee, poore and
miserable Synner, for

Rom. iiii, the loue of thy Sonne Iesus
Christe my Lorde and sauour.
Ihon. xiiii, And by the mirite of his death
and passiō boughsafe to receiue
Math. 26, my soule whom I commend in
to thy handes.

Psal. 30, Haue your full confidence in
God, for seing that God is with
Rom. viii, you, nothings shall be against
you. For Iesus Christ which is
the immaculate lambe hath ban-
quished all thinges for you, he
Esay. 6, hath offered him selfe once for
you, and by the same onely ob-
lation, hath overcome
all your synnes he hath over-
come all your infirmities: vn-
righteousnes, abhomy nation
and obligatiō. With this good
Lord

To the Sicke.

Lord Jesus Christ God the fa-
ther hath geuen you all thyngs
strengthen you in Jesus Christ *Rom, viii.*
who hath called you, by his
Prophetes, Apostles, and
Euangelists to come frely vnto *Clay, 55,*
him saying: All ye are thursty
come vnto the great fountaine.
Come vnto mee all ye that tra *Path, 11,*
uayle and are laden, and I will
ease you.

B.S.N. Beleue steadfastlye *1, Ihon, 6,*
that Jesus Christ hath deliue-
red you of all your sinnes, and
hath reconciled you vnto God
his Father, vnto whome with
great reuerence and hartly re-
pentance say from the botome
of your heart.

A Prayer.



Almighty and eternall *Rom. viii,*
Lorde God, be mercie- *Ihon, viii,*
full to me, poore and mi-
serable sinner for thy
sonne

An Exhortacion.

Mathe, 26, Sonne Iesus Christes sake, my
Psal, 35, Lorde and sauiour. And by the
merite and worthynes of his
death and passion, boughsafe to
receiue my soule into thy han-
des. Amen,

B. S. N. Haue hope: for truth
it is, y he will receiue your soule
as his owne, for the loue of his
Sonne Iesus Christ which is
the sauiour and redemer of all
those that beleue in him.

Mathe, 16, Moyses and all the prophetes
Deute, 18, haue witnessed that al nations
Psal, 11, shall receiue saluation and be-
Esay, 53, nedictio onely by and through
Ge, 3, 4, 22, Iesus Christ the Apostles and
Euangelists doe testifye that
Iesus Christe came not to call
the righteous, but sinners to
repentaunce. And to geue his
soule for the redemption of ma-
nye. For he hath shed his precy-
ous bloude, for the remission of
sinnes. Beleue then, and doute
not

To the Sicke.

not at all, for Jesus Christ hath **Hebre. i,**
made the Purgatyon for all
poure sinnes, promising that
all those that shall beleue in
him, and in the Father, who **Ihon. 5,**
hath sent him life euerlasting,
and shall not come to iudgemēt
but shall passe from a short deth
to a long life.

B.S.N. Take then a good
courage in Jesus Christ, for he
hath loued you, and washed you
from all your sinnes in his pre
cious blood, take holde in thys
sure faith, to fight tryumphant
lye against the aduersary, haue
no other shielde to defende you
withall the the precious blood
of Jesus Chyste, who by the
power and might of his death
and passion, hath recōciled you
vnto **G O D** his father, vnto
whom frō the bottome of your
hart, in great humilitie and re
uerēce say this prayer with me.

Esay. 53
Apo. i,

Rom. 8,

B. i.

D

An Exhortacion.

Rom, iiii,
Ihon. xiiii,
Math, xxvi,
Psal, cxx,

O Almighty and everlastinge
Lord God, be merciful vnto
me poore miserable sinner, for
thy Sonne Iesus Chyste his
sake: and by the merit and wor-
thines of his death and passio,
bouchesafe to receiue my soule,
whiche I commend into thy
handes.

Ihon, x

B.S.N. Take sure hold tho-
row hope in this faith, that our
good god ful of all mercy, will &
shall receiue youre soule, as his
own, into his hands for Iesus
Chyistes sake: for there is no o-
ther name vnder heauen giuen
vnto men, throughe the whiche
we can or may be saued, or loke
for saluatio but in Iesus chryst
arme then your self well with
this our good Lord & master Je-
sus Chryst, for he hath done all
things for you, he hath accōplis-
hed y^e law for you. he hath ouer-
cōd al things for you, go to the.

Actes, 4.

Rom, viii,

Rom, .

B,

To the Sicke.

B.S.N. Reioyce in God, be
euermore stedfast in this liuely Heb. 11
faith, follow the trace of the ho
ly Patriarches, Prophets, and
Apostles which are all saued in
this faith, the whiche do all as
sure you that the enemy youre
aduersary cannot annoy you at
all, for your sute is wonne tho
rough Iesus Christe whiche is
your iudge and aduocate also.
Wherfore say euermore in this Ihon. 1
firme beleefe, yea althoughe I Ihon. 2,
walke through the baleyn of the Psal. 23,
shadow of death, yet wil I fere
none euil, for thou art with me
thy rod and thy staffe comforte
me.

B.S.N. Do neuer wery youre
selfe to save from the botome of
your hart in this wise.

O Almighty God and heauēly
father, be merciful vnto me
poore miserable sinner, for Iesus
Christe sake my lord & sauiour,

Rom. 111
Ihon. 1111,
Math. 2,

B. ii.

and

An Exhortacion.

and by the merite and worthinesse of his death and passion, bouchesafe to receiue my soule the whiche I do moste humbly commend into thy holy hands, Amen.

A singuler Prayer for a bodye greatly afflicted with sickness whiche semeth to drawe or approche more neere to Death, then to life: with a litle Catechisme expressely made to instruct the sicke person, and to make him behold the great mystery of our redemption.

Ecclesiasticus.xviii.



Et thee righteousness before thou come to Judgement, learne before thou speake, a blesse whistcke or ener thou be sicke, examine thy self before thou be iudged

To the Sicke.

judged, and in the day of visita-
cion thou shalt finde mercye.

The Lord dooth admonishe vs parche, 24.
euermore to praye: (specialllye,
when we are touched with hye
rods) wherefore all Parentes,
and faithfull freendes, whiche
shall, or do visite the sick person
ought not onely to visite and so-
licitate the bodye, but also to
seeke and demaund the spiritu-
all medecine for the soule, which parche, 92.
ought to be done by good pray-
ers, confession of synnes, and
Christe exhortation, according
vnto the word of God, without
the which no man can liue: and
to thend that all things may be parche, 4.
doone in good order, and with
good zeale, it shalbe conuenient
and necessary to prostrate oure
selues before y^e maiestie of God
and say vnto him: our help and
succoure be in the name of God
the Father, the Sonne, and of

B.iii.

the

An Exhortacion.

the holy ghoſte ſo be it, and then ſay this prayer folowinge, confeſſing generally all your ſins, from the botome of youre hart.

Prayer.

Matth. xliii



Almighty god and moſte merciful Father, we beinge aſſembled in y name of thy welbeloued

John. xliii

Son our Lord & ſaviour Jeſus Chriſt, we haue vnder the ſeife ſame Jeſus Chriſt, presumed to preſent oure ſelues befoze thee:

James. v

to call on thy holy name, hauing oure onely refuge in thy ſoueraigne bownty, the which we do not onely deſire to feele & taſte

1. Cor. x

in oure ſelues, but alſo in this the neceſſitie of thy poore creature, being now afflicted with bodely ſicknes, and troubled in ſpिरितe, we know O Lorde that juſtlye thou dooſt puniſhe it in

chaſte

To the Sicke.

chasteling it with thy rods, for
to make him vnderstand thy fa-
therly affection, but thy greate Psal, 78,
mercies, whiche thou bledst to-
ward oure fathers are not ba-
nished nor consumed away, for
thou art the great and eternall
God full of all mercye, who ne- Psal, 26,
uer doost chaunge: thy holy word
instructeth vs full amply, that
al the earth is replenished with
thy mercies, whiche do surmount
far thy iustice, wherefore we be-
seche thee O most mercifull fa-
ther, cease thy wrath and indig-
nation towards this thy poore &
wretched creature, haue mercye
& compassion of him for Iesus
Christes sake: looke not vnto
his sinnes and offences, but ra-
ther in the face of thy deare son
Iesus Christe, who hath suffi-
cientlye satisfied thee for the
same, in offeringe vnto thee the
greate Sacrifice of hye bodye

B. iiii.

or

An Exhortacion.

Math, vi,

Rom, xi.

Rom, viii,

John, i,

on the crosse, for vs miserable
sinners: we therefore beseeche
thee (O God) that art full of mer-
cy to let him feele thy mercy &
grace, whiche thou neuer didst
refuse vnto thy beloued ones,
and because that thou arte oure
heauenly father, which knowest
all things necessary for our sal-
uation: we beseeche thee not to
prolong his life, neither to shor-
ten it, for we repose oure selues
on thy holy will, vnto & whiche
desire onely to accomplishe and
fulfill, thou arte wise without
counsaile to dispose with this
thy creature, accordinge to thy
good will and pleasure, conside-
ring that if it be thy wil O lord
to call him, what is he that mai
resist it (again) if thou wilt re-
store him to health, who is hee
that dare reprocue thee, for all
things are in thy hands, and no
thing is done without thy good
will

To the Sicke.

will and prouidence: yet neuer
theles O Lorde if by thy grace **Psal, 20,**
thou doost prolonge his dayes,
this thy rod shalbe vnto him, a
chastisinge to amēd his former
life: and so bee conuerted vnto
thee: and we all with him will
yeeld thee thanks for euer: but
if thy will bee stayed, to make
him passe vnto a better life: we
pray thee in the fauoure of thy
sonne Iesus Christe to forget &
do away all his faults & sinnes
the whiche thou haste boughsa- **Apoca, 1,**
fed to be washed in the shedding **Matth, 26,**
of his pectous bloud: boughsafe
O Lord by the merite and woꝝ
thines of the death and passion
of thy dere sonne, to receiue his
soule in to thy holy hands, whe
it shall please thee to call it out **Psal, 30,**
of this world: despise not O lord **Psal, 137,**
the woꝝke of thy handes: for be
holde thy poore creature almost
ouerwhelmed, yet callinge on
thy

B. v.

An Exhortacion

thy name; euen in the midst of
all his troubles and sorowes,
offring thee a wofull and peni-
tent soule with an humble hart
the whiche we pray thee to ac-
cept, for the loue of thy Sonne
Jesus Christes sake our Lorde
in whose name thou hast promi-
sed to exalt our prayers, & hum-
ble requestes: wherfore we pray
thee, receiue vs in to thy holre
tucion, illuminating our harts
and vnderstanding to appere
before thee, and to call on thy
holy name as thy beloued S^r
Jesus Christe oure Lorde hath
taught vs to pray, for al things
necessary, saying.

spah, bl,

Oure father whiche arte in
Heauen, Hallowed by thy
name. Thy kingdome come.
Thy wilbe done in earth, as it
is in heauen. Giue vs this day
our daily bread. &c.

fi

To the Sicke.



Finally O eternal god
and most mercifull fa
ther, we humbly beseech
thee vouchsafe, to stre
ngthen vs, by thy grace, and pow
er, so that by and throughe the
weaknes of our fleshe, wee fall
not, and because that of our sel
ues wee are so weake that wee
can not, nor may not remaine
stedfast, nor constant, no not a
minut of an hour: vouchsafe we
beseeche thee to strengthen vs
with thy graces, and heauenly
benediction, in suche sorte that
we remaine constant vnto the
end in the perfect faith, wout
the whiche it is vnpossible to
please thee, confirme this faith
in vs euermore, of the whiche
we shall make confession with
hart and mouth saying.

Heb, xi

I Beleue in God the Father al
mighty maker of Heauen, &c.

The

An Exhortacion

The prayers ended, then
may be perceiued howe
the sicke and patient
dooth: with inquisition
of his helth, with godly wordes
and christen talke, and if y^e sicke
person decline from this life, &
that no likelyhod be sene in him
then may a commodiouse houre
be appointed to speake vnto the
said sick persō, to know if he be
willing to heare speak of gods
woorde to his comfort, whilest
that he is yet in this world and
of perfect memozye, and if he be
of God, this litle and bzeef Ca-
thechisme may be recited as fo-
loweth.

John. viii,

W. day

A bzeefe Catechisme, not ones-
ly to instruct the sick, but also
to refresh his memozye, with
y^e great mistery of our redem-
ption: the which wel to vnder-
stande and remember in
his

The Catechisme.

his latter dayes, he oughte
to make confessiō of his faith **Eccle, 18,**
before the assistance of the
faithfull: wherof one of those
in the absence of the Minis-
ter oughte to question wyth
him as foloweth.

The Minister.



Any man that
knoweth well **B.S.N.**
him selfe, and
doth not omit
his condition &
qualitie, trulp

he also ought to acknowledge, **Gene, i,**
notwithstandinge that he was **psal, li,**
created the Image and likenes **Ephe, 2,**
of God. that he is cōfused and
borne in the sinne of the olde A-
dam, thozowe the whiche he is
become a poore and miserable
sinner, ignoraunt, inconstaunt
and full of iniquitie, and conse-
quently

The Catechisme,

Rom. 5

quently subiect to all miseries,
afflictions, aduersities, and fi-
nally vnto death it self, and all
this hath sinne caused, & which
god not leaving it unpunished.
he daily afflicteth vs by sundry
manner wayes. in this worlde
to thend that we should not bee
dampned with the world.

psal. 31

B.S.N. Haue therfore patt
ence in your sicknes, and surely
in so doing you shall posses your
soule in ioyes euerlastinge. Ac-
knowledge your sinne, and ac-
cuse your self befoze the maiestie
of God, the which you must be-
holde and contemplat throughe
faith, making confession of the
same, with hart and mouth be-
foze all the assistaunce, for it is
written: with the hart man be-
leueth vnto righteousnesse, and
with the mouth man confesseth
to saluation, harken then vnto
these demaunds that shal now
pre

presently be asked, and answer
faithfully according to the intel-
ligence that you haue receiued
of the Lorde, and if you cannot
by reason of the weakenesse of
your sicknesse, I will answer
for you my selfe, and it shall suf-
fice vs to haue vnderstandinge
of your constant faith, in y^e which
we all must die.

Q. I demand.

Math. 10

Wherefore, and to what ende
haue you beene created in this
world.

Sicke.

For to knowe God.

Gen. 1

Minister.

Was it not necessarie vnto
you to knowe God.

Sicke.

Yea truly, for seinge that hee **Psal. 17,**
is my soueraygne **L O R D E,**
with

The Catechisme,

Without the knowledge of him
Psal, 61, 17 I had bene more miserable then
the brute beastes.

Minister.

Seeing you knowe GOD, you
knowe, that he is my wisdom,
and all infinite goodnesse, one
onely God in persons three, the
Father, the Sonne, and the ho
ly Ghoste, he is the onely God,
that Abraham, Isaac, and Ja
cob haue worshipped, in spirite
and trueth, he is the onely and
eternall God, which hath made
the heauen and also the earth,
and al things which is in them
contayned: the knowledge that
you haue of GOD, is it not in
this sorte.

Ge. 1,
Ihon. 1,
Luke, 1,
Gene. 18

Sicke.

yes.

Minister.

But may suche a simple know
ledge, of God, lead you vnto the
life everlasting.

sicke.

The Catechisme

Sick.

Very hardelye: for it is life e-
uerlastinge to confesse and ac- **3 Joh. 1. 9**
knowledge one onely God, and
he whom he hath sent, his eter-
nall sonne our Lorde and sauy-
our Iesus Chyist.

Minister.

Wherefore is it necessary to
acknowledge, and confesse the
Lorde and Chyist.

Sicke.

Because, that I must recover
in Iesu Chyist, all that I have **Rom. 8**
lost in my selfe, by reason of the **Psalm, 11;**
sinne committed by Adam our **Luke. 1. 14**
fore father, in the whiche I am **Psalm, 2;**
conceiued and born: so that now **Rom. 1. 1**
it was necessary for my saluati-
on, that Iesus Chyiste the sonne
of God, both God and man, clo-
thed with our flesh, should geue
me through his grace and free
mercy, all y^e I had lost in Adam

Minister

C. 11

36

The Catechisme.

Math, 1,

Ephes, 2,
Rom, viii,

It is very well sayde, that for
the cause, why Iesus Christe
was conceived by the holy ghost
and borne of the virgin Mary,
for to purge and sanctifye you,
for all together contrarie vnto
him, are you borne and concei-
ued in sinne, and sinful Passions
wherefore you must confesse that
without Iesus Christ, you had
remained a poore and miserable
sinner in everlasting Death.

Sicke.

Rom, 5

I truly, but I beleue and con-
fesse, that Iesus Christ hath re-
conciled mee vnto God his fa-
ther.

Minister.

How hath he reconciled you
to God his father.

Sicke.

Math, 26,

By his death and passion, &
by the shedding of his most pre-
cious blood, for I knowe & am
fullye

The Catechisme.

fullye perswaded, that Iesus
Christ hath suffred vnder Pöce Acts, 9.
Pilate, diuers and many afflictions,
iniuries, and tribulations
to deliuer me frö eternall death
it is Iesus Christe whiche hath Math. 27.,
beene crucified for mee, and ac-
cursed vpon the tree of the cros,
to deliuer me from the maledic-
tion of the Deuil, vnto þ which
Adam had bound me vnto, Ie-
sus Christe hath bene truly bur-
ied, for to burie all my sinnes,
because they may not be impu-
ted vnto me before God: it is our
Lord and saviour Iesus Christ
whiche is descended into Hell,
suffring an extream agony, for
to deliuer me from the eternall
Pitte.

Minister.

Is all that you haue confes-
sed of Iesus Christe presentlye
sufficient for to saue you.

Sick.

C. ii.

Do

The Catechisme

Isay. 53.

par. 1. vi.

No, but that it was requisite
that the holy scriptures, mighte
in all thinges be accomplished,
for what had it profited me, for
Jesus Christ to haue ben born
crucified, dead, buried, and des-
cended into hell for me onely: w-
out the resurrection: wherefore
I beleue and confesse that Je-
sus Christ is risen from the dead
for to make me rise with him as
one of his little members, into
euerlasting life.

Minister.

It is consequently writtē, that
he is ascended in Heauen, and
there presently set on the right
hande of God his father, but
what auayleth this ascencion
vnto you.

Sicke.

My cheef and sautour Jesus
Christe is ascended into heauē,
for to make me ascēd after him,
for where the head is, there the
members

The Catechisme.

members be also, and I beleue
that he beinge set on the right 2. Ihon, 2
hande of God his Father, is my
aduocate, intercessors, and one
ly mediatur towards him, as Rom, viii,
suring me that none can hinder
me sith y^e Ies^{us} Christ is my me Ihon, 5,
diatur, and my iudge all toge
ther: wherefore I neede not to
feare the day of his coming on
to iudgement: when hee shall
come to iudge the quick and the
dead, for I beleue and also con- Iach, 23,
fesse with stedfast faith, that
there is neither iudgement nor
condemnation, towards or for
those which be his faythful me
bers in Iesus Christ.

Ministre.

Who hath geuen you grace to
knowe and vnderstand al these
things.

Sick.

It is throughe the grace of
the holy ghoste, one onely God,

C.iii.

with

The' Catechisme.

with the Father, and the sonne
by whose meanes we receiue al
good gifts, which are offred vn
to vs through Iesus Christ.

Minister.

Seing that you haue already
confessed that you be the me
ber of Iesus Christ, it also fol
loweth that you bee incorpora
ted vnto his Church, & whiche
you must beleue to be holpe, ca
tholike, and vniuersall.

Sick.

I beleue stedfastly the holy v
niuersall church, washed and
purified in the precious blud of
Iesus Christ. for the whiche
most humbly I thank him, that
he hath boughsed me to be as
one of the litle members of his
church, and being baptised in
his name, hath boughsed me
to lue in the communion, vni
tie, and charitie of the same, in
structing me w his holy worde
and

The Catechisme.

and fed with his perfect body, &
quenched with his precio^s blud
in hope of euerlasting life.

Minister.

Now seinge you be grounded 1. Coz. 2.
on the liuely roke, whiche is Je
sus Christe in knowinge youre
selfe, you muste acknowledge &
confesse the principall benefit,
that you haue receiued of oure
Lord and Christ.

Sicke.

It is reason and very necessa
ry, for I wil not be unthankful
to acknowledge the gifts and
benefites that I haue receaued
of God: wherefore I confesse & psal. 118.
acknowledg that I poore and mi
serable sinner, haue offended di
uers and sundry wayes, & good
nes of God, in transgressinge
his commaundementes in the
whiche so doing, I haue deser
ued deth & dānatiō euerlasting
yet notwithstanding flying vnto &

C. iiii.

mer

The Catechisme.

mercy of God, I craue and aske
mercy beleuing and confessing
vndoubtedly, that full remission
of sinnes is graunted me, by
the onely death and passion of
my Lorde and sauoure Iesus
Christe, and in the shedding of
his precious blood, in whome
and throughe whome I assure
my selfe to be wholy washed &
purged, whiche is the greatest
gifte and contentation, that e-
uer could be hapened vnto
me, and suche is my faith in the
which I will liue and dye, mea-
ning y grace of the holy ghost.

Minister.

Seing you haue receyued so
great gifts of God, by the mea-
nes of his sonne Iesus Christe
it is also conuenient and neces-
sary, that you follo the com-
maundement, for euen as hee
hathe forgiven you, and made
satisfaction for all your sinnes,
so

Hebze. i.

Matth. i.

The Catechisme.

so likewise you muste forgive
from the botome of youre hart
vnto all those that haue offen-
ded you, els you walke not ac-
cording to gods lawes.

Sick.

In this I haue knowen the math. 18.
lawe of Iesus Christe to be the
only holy and perfect doctrine
commaunding vs to loue oure
neighbours, frendes, and ene-
mies, as our selues: wherfore I
pray vnto al those that I haue
offended by thought, worde, or
deede, to forgive me with as
free a will and good hart, as I
forgive all those that haue offē-
ded or trespassed against me, be-
ing desirous to doe the good as
vnto my louers and frendes.

Minister.

Seing that God hath ordain-
ed that all men shall dye, wee Gene. 3
cannot resist his ordinance, &
therefore we ought to be obedi-

C. b.

ent

The Catechisme,

Esay. 38.

ent vnto his will, wherefore
dere brother you may not think
it straunge, though I annouce
vnto you the wordes of Esay
Prophet te that hee declared
and spake vnto king Elechias,
saying in the behalfe of God.

Esay. 55.

Thus saith the Lorde, set thy
house in an order, for thou must
dye, and shalt not liue: this good
counsell ought to occasion you,
to dispose your selfe spiritually
in youre conscience, and first to
perswade your selfe to godwarde
and wepe and lament your sin-
nes, as this good king did,
craue his mercy, in asking him
forgeuenes, and euermore say-
ing in your harte.

O Lorde God thou mercifull
and heauely father, be mer-
cifull vnto ine poore and misera-
ble sinner, for Iesus Chzistes
sake my Lorde and sauoure,
and then you may not forgette
your house & familie, & whiche

ore
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